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Dr. *FREIND's*
FAST SERMON
Before the
Houſe of Commons,
On the 30th of *January*, 17$^{10}_{11}$.

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A SERMON

Preach'd before the Honourable

House of Commons,

AT

St. *Margaret's Westminster*,

On *Tuesday*, *January* 30. 17$^{10}_{11}$.

BEING THE

ANNIVERSARY FAST

For the Martyrdom of

KING *CHARLES* I.

By *ROBERT FRIEND*, D.D.

LONDON:

Printed by *G. J.* for JONAH BOWYER, at the *Rose* in *Ludgate-Street*, 1710.

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Ordered, That the Thanks of this House be given to Dr. Friend, *for the Sermon by him preach'd Yesterday before this House at St.* Margaret's Westminster; *and that he be desired to print the same, and that Mr.* Gwyn, *Mr.* Ward, *and Mr.* Scobell, *do acquaint him therewith.*

PAUL JODRELL, Cl' Dom' Com'.

JER. iii. 25.

We lie down in our Shame, and our Confuſion covereth us: for we have ſinned againſt the Lord our God, We and our Fathers.

SHAME is the natural and inſeparable Companion of Guilt; but it affects the Minds of Sinners in the moſt ſenſible manner, when they reflect upon their own perſonal Faults and Blemiſhes; when they apprehend themſelves ſingled out, to be a Mark of Reproach among their Neighbours, *a Scorn and Deriſion to thoſe that are round about them:* Whereas, when Communities and great Bodies of Men are engag'd in wicked Attempts, the Senſe of Shame is loſt in the Multitude of Offenders, or at leaſt makes a very faint Impreſſion upon the Conſciences of thoſe, among whom the Guilt of a General Tranſgreſſion is divided. Thus Experience teaches us, the Caſe uſually is; yet Reaſon as well as Religion inform us, that it ought to be otherwiſe. It is highly Reaſonable to believe, that the Scandal of an ill Action increaſes in Proportion to the Number of thoſe that are involv'd in it; that the Infamy which falls both on Ourſelves, and the Society of which we are Members, is a

juſter Ground of Uneaſineſs, than that which reaches to Ourſelves alone. Theſe Conſiderations are farther improv'd by Religion; which unites us together in the ſtricteſt Bonds of Charity, commands us to *bear one anothers Burdens*, whether of Shame or Puniſhment, and *to look not every Man on his own things, but every Man alſo on the things of another*; to take our Share of the Rebuke, even where we had no Part in the Crime. Every Man's *Heart knoweth its own Bitterneſs*, but the Heart of a Religious Man is enlarg'd beyond himſelf; and never ſo deeply wounded with Sorrow, as on the Account of thoſe National Sins, that deſervedly draw upon us the Deteſtation of Men, as well as the Vengeance of Heaven. When the Lord hath *given his Heritage to Reproach, Wo be to thoſe that are at Eaſe in* Sion, *and that are not grieved for the Affliction of* Joſeph.

How we ought, on ſuch Occaſions as theſe, to demean ourſelves, may in ſome Meaſure be learnt, even from thoſe Heathen Common-Wealths, whoſe Vertues tho' we ſeldom imitate, yet we often affect to admire. Under any remarkable Misfortune, that reflected Diſhonour upon their Country, how did they manifeſt the inward Trouble and Anxiety of their Minds, by the outward Indication of it? How did their Senate and all their People humble themſelves in Mourning Habits? What a ſolemn and univerſal Face of Grief appear'd in

their

their Cities? But, beyond all other People, the *Jews* were jealous of their Fame, and alarm'd at the Apprehenſion of any National Diſgrace; it gave an Edge to their Sufferings, and a Sting to their Calamities, to conſider that the *Uncircumciſed would rejoice* at them; and every one was ready to cry out, *How can I endure to ſee the Evils that ſhall come upon my People? Let us walk in the Fear of our God, becauſe of the Reproach of the Heathen our Enemies.* In the ſame Strain do their Prophets ſpeak; and no Voice of the Lord was thought more Terrible than this, O Jeruſalem, *I will make thee a Mocking to all Countries, a Reproach among the Nations round about thee.*

The holy Men of God ſeldom repreſent this Scene of general Diſtreſs, without the moſt affectionate Expreſſions of Concern; but *Jeremiah*, above the reſt, every where abounds with a Spirit of Tenderneſs and Compaſſion for his Country, and weeps over *Sion, as if his Head were Waters, and his Eyes a Fountain of Tears:* He wrote his *Lamentations* juſt before the Captivity, and we ſee his Sorrows increaſed as the evil Day drew nearer. Till the Fall of King *Joſiah* (whoſe Death was not only lamented by the preſent Generation, but remembred in After-Ages by a Day of Publick Mourning) he ſeemed to hope, that ſo good a Prince might arreſt the Hand of God, and avert the threatned Judgment; but now he deſpair'd of Mercy;

The

The Breath of our Noſtrils, ſays he, *the Anointed of the Lord is taken in their Pits, of whom we ſaid, under his Shadow we ſhall live:* Nothing was now to be expected, but the Rebuke and Blaſphemy of the Heathen, which by the Spirit of Prophecy he had fore-ſeen, and expreſs'd the Anguiſh of his Soul in theſe Words.

We lie down in our Shame, and our Confuſion covereth us: for we have ſinned againſt the Lord our God, we and our Fathers.

And may I not ſay, that This Day alſo *was fulfilled that which was ſpoken by* Jeremy *the Prophet?* For, if ever this Kingdom lay down in Shame, if ever Confuſion covered the Face of the whole Nation, it was upon This Day; *A Day of Darkneſs and Gloomineſs, a Day of Clouds and thick Darkneſs, there hath not been ever the like*; and while I look round on this Honourable and Loyal, this Provident and Wiſe Aſſembly, I am encouraged to go on with the Prophet, and ſay, *Neither will there be any more after it, even to the Years of many Generations.*

The *Murder of a Gracious Sovereign, by the Hands of cruel and bloody Men, the heavy Judgment brought upon us by the Guilt of His innocent Blood*, we have already acknowledged before God in the Holy Office appointed for this Solemnity; and the Wickedneſs and Barbarity of this execrable Act, cannot perhaps be deſcrib'd in Words more expreſſive, than thoſe of the *Statute* made to perpetuate the Infamy of it;

which

which yet I will not imploy, leſt I ſhould ſeem to uſe greater Caution than ſuch a Subject requires, and to ſeek a needleſs Shelter under the Language of Authority: well knowing alſo, that I ſtand before Thoſe, that can bear the Truth; and in whoſe Preſence the Miniſters of the Goſpel may freely ſpeak, without Offending, what they always ought to ſpeak, whether they offend or not.

The chief Actors in this Tragedy began with illegal Incroachments upon the Prerogative, then in Oppoſition to the expreſs Word of God, and the known Statutes of the Realm, ſoon took up the Arms of Reſiſtance, and broke out into an open Rebellion; which they carry'd on with the moſt deteſtable Treachery, Hypocriſy, and Cruelty; making uſe of the falſe Pretences of Godlineſs, to aboliſh all Religion; of Law, to overturn the Conſtitution; of Liberty, to enſlave and oppreſs the People; of Treaties, to betray and murder their Sovereign. For after the Anointed of God was faln into their Snares, nothing could ſatisfy their implacable Rage, but his ſacred Blood; nor would they proceed in the common Methods of proſperous Rebels, to aſſaſſinate, or take him off by ſome ſecret Blow; this was too ſimple a Crime, for ſuch refined Diſſemblers, who reſolv'd to complete their Iniquity under the Form of Law, and Colour of Juſtice. They were the firſt who open'd the *Magazine of Original Power*; and, in

Vertue

Vertue of it, erected a new and unheard-of Tribunal, which, in contempt of Natural, Humane, and Divine Laws, pronounc'd the Sentence of Death upon a Prince, an innocent, a gracious, a merciful, a religious Prince, as obnoxious to thoſe Laws that deriv'd all their Authority from his Sanction, as a Traytor to his own Rebellious Subjects.

Like a common Malefactor was he arraign'd, condemn'd, led to Execution, and expos'd to the Inſolencies of a tumultuous and mercileſs Rabble; but like a Chriſtian and a Royal Martyr he met his Death, and all the bitter Circumſtances of it, worſe than Death, undaunted; *deſpiſing the Shame, and praying for them which deſpitefully uſed him, and perſecuted him.* He died as he lived, an Honour to the Church of *England*; in Her Cauſe he ſuffer'd; Her Faith he profeſs'd with his laſt Breath, and, with a true Filial Affection, *pour'd out his Soul into his Mother's Boſom.*

Was it nothing to you, all ye that paſs'd by, to ſee the Shepherd *led as a Sheep to the Slaughter?* to ſee an Infamous Hand held over the Head of God's Vicegerent? and that accurſed Blow given, which late Poſterity cannot remember without Horror and Aſtoniſhment? Yea many Hearts were melted at that Sight, and a *Sword pierc'd thro'* many *Souls.* But a Band of hardned Rebels had their Inſtructions to diſcourage all Compaſſion, if any one betray'd his Concern, or

diſcover'd

diſcover'd the leaſt Senſe of Humanity, ſome Ruffian in Arms was ready to charge him with Malignancy, or perhaps inſult over his Loyal Tenderneſs with Words like thoſe in the Prophet, *Behold, I take away from thee the Deſire of thine Eyes with a Stroke; yet neither ſhalt thou mourn, nor weep, neither ſhall thy Tears run down.*

This was the inſolent Language of thoſe Days, when Order and Government were overturn'd; when *Regicides* rul'd, and triumph'd; and I wiſh it might not be ſaid, that ſome, at leaſt, of *their Poſterity praiſe their Saying*; that the ſame Spirit of Bitterneſs is yet amongſt us; that our juſt Sorrow upon This Day, our ſolemn annual Humiliations, are blaſphem'd and ridicul'd by thoſe that ſit in the Council of the Ungodly, and *in the Seat of the Scornful.* But the more we perceive the Seeds of this Infection deriv'd from the Fathers to the Children; ſtill fermenting in their Veins; and ready upon ſome Occaſions to break out; the more ſenſible ought we to be what a Fatal and Extenſive Influence the ſad Calamity of This Day hath ſtill, and is ſtill like to have upon us; what Reaſon we have even now with Tears to acknowledge, that *We have ſinned againſt the Lord our God, We and our Fathers.*

A heavy Load it is, that our *Fathers* have left upon us, both of *Guilt* and of *Reproach.* The *Guilt* hath been often exaggerated in all

its Degrees, and diſplay'd in all its Colours; the *Reproach* hath not perhaps been inſiſted on ſo frequently, ſo profeſſedly, and ſo fully as it deſerves. If we have humbl'd Ourſelves as we ought on This Day of our *Sovereign's Martyrdom*; if our Hearts have gone along with our Mouths in the Publick Prayers, that *our Land may be freed from the Vengeance of his righteous Blood*; we may hope that God, who doth not delight to *viſit the Sins of the Fathers upon the Children*, will graciouſly pardon the *Guilt*, and *blot out the Hand-writing that was againſt us*: But the *Reproach* is irremoveable, the *Stain* is indelible; and we muſt therefore, while the Memory of it laſts, as long as any Hiſtories of our Own or Foreign Nations remain, lie down under the *Shame* and *Confuſion*, with which it covereth us.

That we may give Ourſelves a full and diſtinct View of the extenſive Nature of this *Reproach*; and poſſeſs our Minds with a due and lively Senſe of it; I ſhall conſider it as affecting us, 1 with regard to the *Religion we profeſs*; 2 to the *Conſtitution under which we live*; and 3 eſpecially to that *Part of the Legiſlature*, which then pretended to repreſent the *People* of *England*, and acted in the Name of them.

I. I ſhall conſider this Reproach, as it regards the *Religion we profeſs*; the Proteſtant Religion; purg'd from the groſs Corruptions of Popery, not only in Matters of Faith and Worſhip,

Worſhip, but in thoſe pure Apoſtolical Doctrines, that were deſign'd to ſupport the Thrones of Princes, and preſerve the Peace of Civil Societies.

Till then, the Glory of our Reformation was unſully'd by Depoſing and King-killing Tenets or Practices; which we could freely object to our Adverſaries of the Church of *Rome* without a Bluſh, or any Fear of Retortion. Till then, we juſtly valu'd ourſelves upon our Reverence for Crown'd Heads, and the dutiful Submiſſion, which, as by the Laws of God and Man we ow'd, ſo we faithfully paid to our Princes. But after we had erected the Standard of Rebellion, and *proceeded from evil to evil*, being forc'd to juſtify one wicked Step by another ſtill worſe than the former, till at laſt we had bath'd our Hands in Royal Blood; we could no longer challenge that Diſtinguiſhing Character, to which we had formerly ſo good a Title: The Reproaches, which we had thrown at others, rebounded back upon ourſelves; we *laid our Hands upon our Mouths*, and cou'd *make no Anſwer to our Blaſphemers*.

When the Reform'd Religion, under the happy Influence of a Magnanimous Queen, began to take root in theſe Kingdoms, all the Skill and Power of the Papacy was imploy'd to prevent its Growth, and Flouriſhing; Men of active and turbulent Spirits were ſent over to ſcatter the Principles of Sedition among us, and

excite the People to ſhake off the Allegiance they had ſworn to their Lawful Sovereign. But the eminent Lights of our Church, effectually diſpell'd the Miſt that was rais'd to obſcure the genuine Senſe of Scripture, defended ſtrenuouſly the true Chriſtian Doctrine of Subjection to the *Higher Powers*, and preſerv'd it to us in its Primitive Simplicity. Of this we long boaſted, not without Reaſon; But how was our Glory turned into Shame, when They, that pretended to be moſt Reform'd, to be the trueſt and moſt zealous Proteſtants, reviv'd all the old Sophiſtry of the *Jeſuits*; all the bafflʼd Arguments that *Campian* and *Parſons* had impudently thrown in the Face of Authority? Arguments indeed of little Force in thoſe able, tho' wicked, Hands that firſt us'd them; but contemptible, and even ridiculous under the Management of that ignorant and illiterate Tribe, that borrow'd them. How welcome was the Account of this Diſgrace that befel us, to our Enemies at *Rome*? What Exultations and Triumphs did it there occaſion? How did they *ſhoot out their Lips, and ſhake their Heads*, and inſultingly ſay, *Aha, ſo wou'd we have it?* Could any thing be more Scandalous, than our raking in the Duſt for theſe Popiſh Reliques? Than our ſeeking Aid from theſe infernal Powers, and raiſing up the Shadows and Phantoms of thoſe vain Reaſonings, which our worthy Anceſtors had chas'd away, and made to diſappear by their nervous and unanſwerable

anſwerable Writings? How was our *Iſrael* then loaded with Infamy, when they reſorted to their Enemies for thoſe Weapons, which they imploy'd againſt their Brethren; and went down every Man to ſharpen his Sword and his Spear at the Forge of the *Philiſtines*?

From like Principles eſpous'd, like Practices follow'd, and our Proteſtant Rebels ſoon reach'd and outdid the Popiſh Patterns, after which they copy'd. Should we compare the Treaſon contriv'd by the one againſt the Father, with that which was perpetrated by the other againſt the Son; might not the former of theſe, with Modeſty enough, think themſelves wrong'd by the Compariſon? Yet we were never more profuſe in our Aſperſions upon them, than at the very time when we were acting upon their Treaſonable Schemes; and might they not then have been allow'd to uſe this or the like Expoſtulation?

" With what Confidence can theſe Hypocrites
" exclaim againſt our fiery and perſecuting
" Zeal, our Conſpiracies, our Murders and
" Maſſacres; while they themſelves are en-
" tring into helliſh Leagues and Combina-
" tions? While they are laying waſte their own
" Country by Fire and Sword? While their
" Pulpits are fill'd with Alarms to War, and
" ſound with nothing but Vengeance and De-
" ſtruction? While they are urging the Ex-
" ample of *Jehu*, not to ſpare the Royal Root
" or Branches? And crying out, *Curſed be he*

" *that*

" *that keepeth his Sword from Blood, or doeth the*
" *Work of the Lord negligently?* While they are ob-
" jecting to us Our Crimes, have they no Senſe
" of their Own? *Have they made their Faces harder*
" *than a Rock, that they refuſe to be aſhamed?*

Thus our Adverſaries might have ſpoken, and thus they might have put us to Silence; Nor was this the only Advantage they made of our Backſlidings in that Day of Rebuke: they improv'd them ſtill farther, into Conſequences of a yet more miſchievous and ſcandalous Nature, under which we even at this Day labour. They eaſily diſcern'd, and eagerly embrac'd the Opportunity we gave them to break in upon us. They ſaw the Harveſt was great, and the Lords of it took Care that the Labourers ſhould not be few. Their *Emiſſaries* ſwarm'd in our Streets, were buſy in all Places, and under all Shapes, beguiling unſtable Minds, and leading them into a Variety of new and wild Errors in Religion, till they crumbled us into innumerable *Sects*, and plentifully ſow'd thoſe Seeds of *Atheiſm* and *Prophaneneſs*, which have in our Days ſprung up to ſuch a Height, as to overſhadow the Truth, and hang, like a threatning Cloud, over our Church and State. We of this Age cannot excuſe ourſelves from contributing to heighten this Reproach, by our Neglecting too much and too long to diſcourage ſuch abominable Opinions, and thoſe that maintain'd them; but whatever Progreſs they may have

lately

lately made, the Riſe of them was early, and their Foundation deeply laid in thoſe divided and licentious Times. From Schiſm and Rebellion they originally ſprung, and were never known remarkably to infect the Minds of Men, and ſpread their Poiſon to Numbers, till after we had looſned all the Bands of Obedience, and caſt away all Regard for our Spiritual and Civil Governours.

Amidſt the many Reproaches that we have undergone on that Account, this, at leaſt, to our Honour may be ſaid, That while our *Hierarchy* ſtood, and *Eccleſiaſtical Government* flouriſh'd, Hypocriſy and Libertiniſm could not, in any eminent Degree, prevail; theſe gain'd Ground by the ſame Steps, by which our Primitive Diſcipline and Worſhip declin'd, and could never make any conſiderable Inroads upon us, till the *Church* of *England* was entirely ruin'd; that *Church* which is the ſtrongeſt and moſt effectual Barrier, not only againſt the Tyranny and Superſtition of Popery, but againſt the no leſs dangerous Extremes of Fanaticiſm and Prophaneneſs.

Nor can I diſmiſs this Reflection, till I have obſerv'd, how cloſely the Intereſts of this *Church* and *State* are ally'd, how inſeparably united; ſince they then had, ſtill have, and will for ever have, the ſame common Friends and Enemies; and the ſame Cauſes which overturn the One, muſt alike produce the Deſtruction of the Other.

There

There was not a Buſy Actor in that diſmal Scene of Diſorder and Confuſion, who did not advance his Complaints, and ſpread his Slanders, equally againſt Both of them; they Both flouriſh'd, and both decay'd together; they were each other's mutual Support and Stay, and could not therefore long ſurvive each other's Fall; *They were lovely and pleaſant in their Lives, and in their Deaths they were not divided.*

This ſhort Digreſſion, from the particular Point I was handling, may, I hope, be excus'd, ſince it is indeed no Digreſſion from the important and mournful Subject of the Day. I return now to conſider it in the manner I propoſed.

II. By ſhewing how the Obloquy which the *Proteſtant Religion* underwent on the Account of This bloody Deed, and all its ſad Cauſes, and Conſequences, fell alſo very heavily on the *Civil Conſtitution*, under which we live, and in which we glory.

We glory in our Conſtitution, as placing a due Mixture of Liberty and Power in the ſeveral Parts that compoſe it: So that the Freedom of the Subject is at once ſecur'd, and bounded by the Prerogative of the Crown, and that Prerogative, on the other ſide, is hindred from ſinking into Impotence, or degenerating into Tyranny, by the Obedience of a Free People, alike inſtructed by their Laws to pay Allegiance to

their

their Prince, and to aſſert (in ſuch a manner as becomes Subjects to aſſert) their own juſt Rights and Privileges.

But how little reaſon had we then to boaſt of this, however excellent, Form of Government, when the ſeveral Parts of it were daſht, like mighty Waves, and broken upon each other: When the Prince was ſo far from having a Power ſufficient to protect the Subject, that he wanted what was requiſite to defend Himſelf; and the People, to maintain their Rights againſt the pretended Encroachments of Arbitrary Power, broke looſe from all the Legal Engagements, all the Ties of Obedience they were under, and grew Themſelves the moſt Arbitrary and Violent Oppreſſors: When they took the Executive Authority out of the Hands of the Prince, to whom alone it belong'd, and employ'd it againſt him; rul'd by the Sword, which He only had a Right to weild, and turn'd the Edge of it upon Him, from whom they had wreſted it?

They who judg'd only by Events, they who ſtood at a diſtance, or but careleſly obſerv'd the various Accidents, and Cauſes, from which our fatal Diſorders then ſprung, were ready to charge them all upon the very Nature of our Conſtitution, and to conclude, too haſtily conclude, that the great Machine of our State was ill contriv'd, in which the Motions, as then di-

rected, interfer'd with each other, and occaſion'd that Jarring and Colliſion of the ſeveral Parts, which ended in a Diſſolution of the whole; whereas the Conſtitution was altogether blameleſs, and the Fault wholly lay on the Men of thoſe Times, who hated, and by their wicked Artifices and Attempts at length ſubverted it. Had that been preſerv'd, it had undoubtedly preſerv'd the People of this Land in Peace and Safety, who liv'd happily under it, while it ſtood, and grew more and more miſerable gradually as they departed from it. But how Few were there that look'd out for ſuch Pleas in its behalf, or made ſuch Allowances? On the contrary, with what Satisfaction did the Nations round about us, that liv'd under different Kinds of Government, rejoice every one in their Own Polity, and magnify it by the Reproaches which they then liberally caſt on Ours? How did the great Monarchies of the Weſtern World, not leſs abſolute than thoſe of the Eaſt, look down upon us with Deteſtation and Contempt; abhorring the Inſolence of our People, and deriding the pretended Power of our Princes? How did the little Republicks lift up their Heads, and hiſs at, what they call'd, our impracticable Schemes, our vain Pretenſions of reconciling Freedom with Sovereignty? What *Engliſh* Man, then abroad, did not bluſh to own where he was born? How did his Ears

tingle

tingle at the Taunts and Reviling Speeches, that were then utter'd againſt his Country, while its Enemies *ſhot out their Arrows againſt it, even bitter Words:* Such as the *Jews* in their Captivity heard of their beloved *Jeruſalem*; *Is this She that was great among the Nations? Is this the City that Men call'd the Perfection of Beauty, and the Joy of the whole Earth? We have beheld her, and lo, ſhe is without Form, and void.*

It was natural enough for Strangers, fond of their own Models, to throw all the Scandal of theſe Outrages upon the particular Form of our Government; but I muſt now bring the Shame home to thoſe on whom it ought moſt deſervedly to lie.

III. To that *Part* of our *Conſtitution*, which then pretended to repreſent the *People* of *England*, and acted in their Name.

I am ſenſible to what an Audience I ſpeak, and on how nice and tender a Subject I may now ſeem to enter: How difficult and how dangerous an Attempt it may be thought, before an Aſſembly of the Peoples Repreſentatives, with Freedom to lay blame on their Predeceſſors. But that, which at firſt Sight might ſeem to check ſuch an Attempt, will, upon farther Reflection, be found to give Encouragement to it. For, This Aſſembly has nothing common with That, but the Name; and is of ſo different a

Complexion, that the Faults and Exorbitances of the One, when enumerated, will point out the Vertues and Excellencies of the Other. There cannot be a greater Commendation of a Good Prince, than an Invective againſt the Tyrannic Practices of a Bad one; nor can greater Juſtice be done to a Senate of Patriots, the faſt Friends of this Church and Monarchy, than to expoſe that infamous Convention of *Regicides*, who were the avow'd Enemies of Both.

I go on therefore to conſider, what Share of *Reproach*, for the Calamities we are now bewailing, fell upon This *Part* of the *Legiſlature*, if it might be call'd a *Part*, which could not accompliſh its Ends, till it had engroſs'd the *Whole*. But here I am at a Loſs, what Particular Points to fix upon, ſince through the whole Progreſs of theſe long and deplorable Diſorders, from the firſt Motions of Diſcontent, that aroſe, to the laſt deteſted Blow that was given, ſcarcely any remarkable Step was made, that had not its Riſe from that Band of Conſpirators, who then aſſum'd to themſelves the Name of the *People* of *England*. Did not their *Petitions* and *Remonſtrances*, thoſe virulent and malicious Invectives againſt the Government, firſt ſtir up the People to Sedition and Tumults? And was it not their *Ordinance* for a High-Court of Juſtice, that gave the finiſhing Stroke to Rebellion? An *Ordinance*, too ſcandalous for any, beſides themſelves, to have

a Share in. An *Ordinance*, which the *Peers* of *England*, thoſe I mean who continu'd to Sit and Act, as corrupted and diſpirited as they then were, unanimouſly rejected; and againſt which, the other *Kingdom* of *Great-Britain*, as deeply as it had been engag'd in reducing the Regal Power, proteſted with a juſt Diſdain and Abhorrence.

By theſe, and the reſt of their Proceedings agreeable to theſe, they could not but bring Diſhonour upon the Title and Character they bore; while they acted in direct Oppoſition to all the wiſe and uſeful Ends, for which that Auguſt Council of the Nation was inſtituted. While They that were deſign'd to be a Check upon the other Parts of the Conſtitution, ſet them quite aſide, as needleſs and uſeleſs: They, that ought to have been the Guardians of the Peoples Liberty, grew Inſtruments of Oppreſſion and Slavery: They, that were ſet for a Fence and Screen againſt Arbitrary Power, aſſumed the Power they were appointed to controul: They, that were to declare the Grievances of the Nation, and procure the Redreſs of them, were Themſelves become the Greateſt and moſt Inſupportable Grievance.

This notorious Abuſe of the high Truſt, that was lodg'd in them, could not but render them Infamous: but they went on ſtill hardily in their Courſe, till (as it often happens to ſuch

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enterprizing Spirits) the very Means they uſed to make themſelves Popular or Terrible, made them, at laſt, not Odious only, but Contemptible. It was their Proper Duty to have preſerv'd us from Standing-Armies; but after they had rais'd one, and rul'd by it, They Themſelves were expell'd by that very Military Force, which they had, without and againſt the Law, firſt levy'd, and eſtabliſh'd. And after their Romantic Deſign of a Common-Wealth (always fatal in *England* to thoſe that deſign it) had miſcarry'd, after they had pull'd down the Regal Power, they were forc'd to take Refuge in the Shadow of it; to raiſe up an Idol, the faint Image of that Sovereignty, they had aboliſh'd, and *to fall down, and worſhip the Work of their own Hands.*

This Comet blaz'd a while, and diſappear'd, when numberleſs Meteors and Exhalations from the Earth began to lift themſelves up, all pretending, in their turns, to Influence and Guide thoſe benighted Wanderers, who had now no other Light to Steer by. The ſeveral Forms of Government, which then ſtarted up, ſoon diſpleas'd the Projectors themſelves; and were ſet aſide for New ones, that were as ſoon diſapprov'd; whilſt the People ſmarted equally under All of them. Thus their own *Wickedneſs did correct them, and their Backſlidings did reprove them: They were ſtain'd with their own Works, and went a whoring*

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ing with their own Inventions: And *The Plague was great among them.*

Is there no way of blotting out the Infamy of This Day, and of all thoſe Miſeries and Diſorders, that thus follow'd upon it? Muſt we always lie down in our Shame? and muſt our Confuſion for ever cover us? It muſt: For *It is written in a Table, it is noted in a Book*, in an Immortal Book, *that it may be, for the time to come, for ever and ever, that this was a Rebellious People.* But tho' no Method can be found wholly to extinguiſh the Reproach, yet there is Room ſtill left to leſſen the Degree of it, if we Act as becomes us in the Inſtances following.

If we abhor, in good earneſt abhor, the Deeds of our Fore-Fathers, and neglect no proper Opportunity of Expreſſing our Chriſtian and Deep Abhorrence of them. If we perform our Anniverſary Humiliations on This Day, with that Sorrow, and Seriouſneſs, which it requires. If we look with Deteſtation on all Thoſe, who endeavour to bring Contempt both upon the Day, and thoſe that obſerve it, by turning our Faſt into a Riot, and taking impious Ways to imitate and deride our Solemn Devotions. If we ſuffer not the *Martyr*'s Bleſſed Memory, ever dear to thoſe to whom our Church and Religion is dear, to be traduc'd and vilify'd by baſe and inſolent Pens; nor look with Indifference on the inhumane

inhumane Attempts made to rob him of his good Name, and his admirable Writings, by the ſame Sort of Men who deſpoil'd him of his Crown, and his Life; and who think it much to let his Royal Aſhes lie peaceably in their Grave, even while his pious Deſcendant happily and glorioufly Reigns over us. If we diſcourage thoſe Principles that brought his Sacred Head to the Block, and involv'd us in all thoſe Confuſions under which we then groan'd, and which, ſhould the ſame Principles prevail, might again overtake us. If we reverence our Prince as the Image and *Ordinance* of *God*, and not as the *Creature* of the *People*; and ſeek not for ſubtile Shifts and Evaſions, to diſtinguiſh ourſelves out of our Allegiance, and to weaken the Obligations which the plain Precepts of the Goſpel have laid upon us. Laſtly, If we ſupport the *Church* of *England*, for which the *Royal Martyr* died, and together with which the Civil Government of this Kingdom muſt always ſtand or fall; and make uſe of the Legal Liberty, which thoſe who diſſent from us enjoy, to the End for which it was piouſly and charitably deſign'd, as an Indulgence to Tender Conſciences, and not as an Inſtrument of promoting Faction, and undermining the Eſtabliſhment.

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That Thus we ſhall Think, and Thus act, and by this Means, throw off ſome Part of that heavy Burden of Reproach, which now lies upon us, we have Reaſon to hope from the Preſent Happy Juncture of Affairs, from the Piety and Wiſdom of Such a QUEEN, and ſuch a PARLIAMENT. To this End, let us ardently pray, That God would proſper the *Conſultations* of the One, and uphold the *Throne* of the Other, *till the Wickedneſs of the Wicked come to an end, and the Juſt be eſtabliſhed.*

FINIS.